

## Drive On.

[Spurgeon delivered a characteristic picture recently before the Baptist Union of Great Britain, at Leeds, England, from which we condense the following.—Ed.]

You all know the name of that great Welsh Baptist minister, Christ-mas Evans, and how gloriously he preached. He was accustomed to spend very much of his time in making evangelistic journeys: from town to town with his little pony and chaise; and so, when he came to die, they gathered around the old man to listen to his last words, and after he had said some precious things about his Master began to dream, and the very last thing he said was, "Drive on, drive on!" And somehow I thought it was a very good word to address to you, my brethren of the Baptist Union, and to you, my brethren of all Christian denominations. Drive on, drive on! There is such a tendency to pull up to rest—such a tendency to get out of the gig and say, "What a wonderful horse! Never saw a horse go over hill and down dale like this horse—the best horse that ever was, real sound, Methodist or Baptist horse!" Now, brethren, drive on, drive on, like that horse, but drive on, I have known some who have often felt a sort of disposition to go back; they have been afraid. "Philosophers tell us that the road is long; we can not go that way," but say, "drive on, over the philosophers and all. You will find when you get to that desperate bad piece of road that they are always telling us of, that after all it has been improved by being broken up a little and being rolled down again—at any rate, drive on! Oh, if there are any of you that have got to sitting still in your gins, adorning the scenery and coming over all the souls that you have already brought in, do drive on, brethren, do drive on. Your Lord and Master tells you to "Go into all the world and preach the gospel to every creature," and you feel perfectly certain that you have obeyed that command because you have opened a little room there and a hot fire, and when you are, now drive on, do drive on. There is more to be done, a great deal, than you have attempted, and much more than if you had attempted it. If you will be likely to accomplish—drive on.

PROGRESS NECESSARY TO EXISTENCE.  
Our only hope as Christians, brethren, of healthy existence lies in progress. You cannot stand still; it will be your ruin if you do, and it is at your peril if you attempt it. When Napoleon engaged in battle, some one asked him why he should wish to push his armies any farther, and he said, " conquest made me what I am, and conquest must maintain me." It is so with the church of God—you must go on conquering or being conquered. The cross stands just this, as the S. S. man put it to his regiment before the battle. Says he, "Look, there they are. If you don't kill them they will kill you," and that was enough. You must go on and conquer sin and all the powers of darkness and evil, or else you will be vanquished yourself. I have got a fine son, as I think, but he is not contented with being tolerably tall; he must ride on a pair of wheels. I shall not try myself. Reason forbids, but I am told that the practical reason why a fellow keeps going on those wheels is because he goes on—and if he did not go on he would go off. It certainly is so with every Christian church. If it does not go on, it will go off; if it does not advance, it is impossible for it to retain what it already has; it will lose it if it does not gain. Go forward, brethren! Drive on, I pray you, because your Master's command is large and wide.

We have no idea of what the world is. There was a mouse that lived in a box that one day found the lid open, and it crept up the side of the box, and stood in a cupboard, and looked around the cupboard, and said, "I had no idea the world was so big as this." And sometimes we come out of little Zion and Bethel and Ebenezer, and we say, as we look at this world, "Dear me, what a large world this is." And so it is. Leeds is a very wonderful place, but London is almost as wonderful, and the British Isles are larger still, but their population is as a drop in the bucket to the teeming millions of India. What a meaning there is in those words, India and China. If we did but know their meaning, we should surely need to hear the word "Drive on!" and "Rest and be thankful" would never cross our minds. We should say, "Speed on! speed on! the wings of angels are heard in the air. God hastens on his everlasting purposes. The great commission is given to us, and we must obey it." Go on, brethren, because the need of the world is something terrible; and

I charge you, do not believe those who would make the needs of the world to be less than they are. Now-a-days it seems that men are not immortal. We have lived to grow so wise that first we were informed that we were eternal; then we were told that we were of kin to the ape; now, at last, it becomes a portion of theology that we are apes till we are converted, then we get souls. I do not believe it, and I believe that such theology hampers activity, and cuts the very throat of earnestness, and is to be denounced straightway. I believe that if men do not believe in Jesus Christ they will be cast off forever from the presence of God and the glory of his power, and it is ours constantly to carry the remedy to the utmost ends of the earth according to our ability. Besides that, recollect that if our Masters' commission and the world's needs do not move us, we have this reflection: if we do not drive on, Satan will, and if we are not active he will be. He is not omnipotent; but though I cannot say where he is, I should not like to say where he is, nor for he seems to be everywhere, either by himself personally, or by his messengers, and he compasses sea and land to win souls for destruction. He is an example to us in that, and I cannot help thinking that the devil is an example to us in one other point—that you never hear of their quarreling. I never heard that there were sects among them, but they seem with an awful unity to press forward in the cause of evil with intense and terrible earnestness, trying to maintain the throne of darkness and death. Let us be earnest because they are; let us be united, lest our Kingdom fall. God help us to be strong in the Lord and in the power of might. "Drive on" is my motto. Union is strength; we have truth with us;—you will find my sentence, "I am one of the best—less—less—less." It is one of the best lessons that a Christian church can ever learn.

THOSE "NO CHURCH" PEOPLE.  
I want to say to you, brethren, that one great reason why the church of God should go on, because of the multitude of persons that remain altogether unchristianized in this land of ours. It has been very properly said that the church of England is divided into three denominations—the pluralists, the Unitarians, and the Unitarians. I deplore to the first title, though it may be some what deserved, for there are a great many of us that would be obliged to wear the title just as much as the Unitarians; I will say a little about them, for I am not in a little latitude; and as for the Unitarians, I can only say that they must be seen to be appreciated. I shall not deprecate them, however, because my object tonight is to allude to a section of the church not yet mentioned, neither High Church, Broad Church, nor Low Church. The people I am thinking most about are the no-church people. \* \* \* \* \* Oh! the thousands and tens of thousands who have not heard of Jesus since they were in the Sabbath-school—thank God they were ever there!—in the land of the Bible which they have never read, whose conceptions of religion are drawn from newspapers which do not understand religion, and therefore misrepresent it. I say not that all newspapers do that; but many, to whose name refer to their guide and oracle, do most distinctly, for want of knowing better. And here we have side by side with a light as brilliant as the sun, a darkness as deep as death shade. We want to send missionaries to China, India, and the like; let us send them, but let us see to our heathen population at our doors. Oh! how many there are of them! Brethren of the Baptist Union, I hope I shall be forgiven for having grumbled, but sometimes it seems to me intolerable—you will excuse me for grumbling—when I see souls perishing for lack of knowledge, and a lot of you divines must be accurate about the cross of a "C" or the dot of an "i." Cross them twice over, and dot the "i's," or do not dot the "i's," as you like—do let us get to work saving souls and building up churches.

Now especially, we Baptists must take care that we are strong, because if ever there was a point for which we were noted, it was for strength. I do not think we were ever noted for beauty. Our forefathers were men who used to do their own thinking at home, and when they had found it out made up their minds about it. They did not particularly care whether the Government of the day thought that way, nor whether the bishops thought that way, nor whether the Synod and the creed-makers thought that way at all. They just thought, "That is what is God's Word, and we do not care what Czar's word is." Some of them, I

think, made a mistake; but they meant right when they put on carnal weapons and buckled them down their sides. It was awful work for the Cavaliers then! Nobody cracked a skull like an Anabaptist. They were terrible fellows; but when they entered a town there was no sacking of it; there was no woman that had to regret that Cromwell's soldiers came there. The first thing was "Smash that painted window, down with the saints and angels, every man Jack of them." They did do that, and that was very wrong—indeed, I have no doubt those things ought to have been preserved, that the "attitudinarians" might worship them. Our forefathers did not go in for that line of preservation. They said, "These things have been put to bad uses, smash them up," and they did. Very rough and ready as iconoclasts they were; but when that little work was done, and they met around the camp-fire, there was the ordinary soldier admitting the captain that he was backsliding, that he was not exhibiting the grace that he had some weeks ago; and even old Nol himself, if he met a Baptist, would get told that they did not enter into the army to make a king of him, and they did not want him to be king, and they wished he would keep his place, and they were not going to be dictated to by Oliver Cromwell any more than by a king. That was the style of our Anabaptist fathers, and there is a little of it about us still. We are the least clannish of all denominations—we do not, certainly, run into one mould, and I do not know why we should. I know we like to go to our Bibles for ourselves. When they were telling me years ago how bad the milk was, one of my neighbors said, "I do not care how bad it is, I keep a cow of my own." That is what we like to do. If the preaching should be adulterated, and the literature should be adulterated, we like to go to Scripture for ourselves, and keep a cow of our own.

## COMMUNICATIONS.

### Bible View of Communion.

The Scriptures require three things in order to commune, Repentance, Baptism, and an Orderly Walk.

I. Repentance.  
In these days came John the Baptist preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of heaven is at hand.—Matt. 3: 1, 2.

"John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus."—Acts 19: 4.

"But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits meet for repentance."—Matt. 3: 7, 8.

"Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits worthy of repentance."—Luke 3: 7, 8.

"Jesus came into Galilee, preaching the gospel of the kingdom of God. And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye and believe the gospel."—Mark 1: 14, 15.

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it."—Matt. 26: 26, 27.

"They that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."—Acts 2: 41, 42.

"And believers were the more added to the Lord, multitudes both men and women."—Acts 5: 14.

"Except a man be born again he cannot see the kingdom of God."—John 3: 3.

"But the natural man receiveth not the things of the spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—1. Cor. 2: 14.

"Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord."—1. Cor. 11: 27.

"For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."—1. Cor. 11: 29.

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"

"Wherefore come out from among them, and be ye separate, saith the Lord."—2. Cor. 6: 14, 17.

## II. Baptism.

The following Scriptures require baptism immediately after conversion, and hence, before communion:

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved."—Mark 16: 15, 16.

"Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you. \* \* \* Then they that gladly received his words were baptized: and the same day there were added unto them about three thousand souls.

"And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread."—Acts 2: 37, 38, 41, 42.

"Philip went down to the city of Samaria, and preached Christ unto them.

"When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women."—Acts 8: 5, 12.

"And the eunuch said, See here is water, what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

"And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him."—Acts 8: 36-38.

"Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"—Acts 10: 47.

"Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

"And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his household.

"And when he had brought them to his house, he set meat before them, and rejoiced, believing in God with all his house."—Acts 16: 30-34.

III. An Orderly Walk.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."—Matt. 7: 21.

"For this is the love of God, that ye keep his commandments: and his commandments are not grievous."—1. John, 5: 3.

"And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."—Acts 2: 42.

"Now we commend you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."—1. Thess. 2: 6.

"And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

"Yet count him not as an enemy, but admonish him as a brother."—1. Thess. 2: 14, 15.

"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; from such withdraw thyself."—1. Tim. 6: 3-5.

"But who keepeth his word, in him is the love of God perfected."—1. John, 2: 5.

THIS ORDER NECESSARY.

"Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you."—1. Cor. 11: 2.

"God be thanked \* \* \* that ye have obeyed from the heart that form of doctrine which was delivered you."—Rom. 6: 17.

"Hold fast the form of sound words, which thou hast heard of me in faith and love which is in Christ Jesus."—1. Tim. 6: 13.

"Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."—Heb. 10: 22.

"If any man shall add unto these things, God shall add unto him the plagues written in this book.

"And if any man shall take away \* \* \* God shall take away his part out of the book of life."—Rev. 22: 18, 19.

CLINTON, MISS.

## The Decay of True Christian Godliness.

NO. 1.

This is a subject that should enlist the serious consideration of every true Christian in the land; and the first thing to be determined, is whether true Christian godliness, in the land, is on the wane.

That religion, in some form or other, is steadily increasing, by a more general diffusion, in its various forms, among the masses, is unquestioned; but when narrowed down to that simple standard of Christian piety as taught by Christ and the apostles, the question looms up into huge proportions, surrounded with many doubts and uncertainties.

I am led to these reflections by observations during a recent stay of two months in one of the great cities of the West.

The large cities of every country are the great centres, not only of trade and commerce, but also of thought, of habit, of fashion, of morality and religion. Paris is to France what the heart of an individual is to the body. So New York, Boston, Philadelphia, Chicago, St. Louis, and New Orleans are great centres of influence,—not only commercial, but moral and religious. They act upon the smaller cities, and they upon the towns and villages, and they, in turn, upon the country. Especially is this the case in these days of railroads and telegraphs, by which time and space have been annihilated, and every portion of our population easily brought in contact with every other portion.

Add to this hundreds of daily papers, read every morning by tens of thousands of people, thus placing the populations of a whole continent in daily communication with each other, and the proposition is apparent, that these great cities exercise a controlling influence—moral and religious—upon the whole country. To know, therefore, what the country is, or will be, you have only to look to these great centres of influence.

If this be true, God only knows what is to be the future moral and religious condition of this country.

Let us take Chicago, for instance. It has a population of about five hundred thousand, and is said to contain more fine, costly, and handsomely furnished churches than perhaps any other city of the same population in the world; and yet, there is no city where true Christian godliness yields so feeble an influence.

The decorations of the Sabbath are appalling to a Christian. A stranger, visiting Chicago on Sunday, could scarcely tell the difference between that and any other day, except that he would see more people on the streets, around the saloons, theatres and other places of amusement, than on any other day.

True, two of her theatres are occupied on Sunday by preachers, so-called; the Rev. Dr. Swing at McVicker's, and Rev. James K. Applebee at Hooley's; but the preaching?—God save the mark!

They haven't the courage of Huxley and Spencer, and men of that school, to launch boldly into the sea of infidelity; nor yet the piety of the old sentinels, to stand up courageously for the faith once delivered to the saints; but they preach a sickly, sentimental philosophy, a sort of sentimental religion that is self-sufficient, and that pleases that "high class" who think the religion of Jesus Christ, as taught in the New Testament, will do for "old women and children," but is not intellectual enough for men and women of brains and culture.

I went, one Sunday, to hear the Rev. Mr. Applebee, who was announced to preach for the benefit of the yellow fever sufferers at Hooley's theatre. He took, as a text, the passage from Shakespeare, "Sweet are the uses of adversity."

But, before telling you about the sermon, let me give you a glimpse at the surroundings. The ticket office was open near the door, as usual, and you had to buy your ticket—twenty-five cents—before you could enter. (Do not raise your hands in holy horror at their selling the gospel, for they didn't do it. True, you paid twenty-five cents to get in, but there was no gospel preached in there, as you shall see.) There was a man at the door to take up the tickets, and an usher to give you a seat. You could buy a reserved seat if you desired to do so, which, however, would be no worse than renting a pew.

The choir was a quartette—two ladies and two gentlemen. They occupied one of the stage boxes, and came out upon the stage to sing. Of course they sang some beautiful operas, and were loudly applauded by the audience. Then, it was announced that Mr. ——— would sing by re-

quest, "The Parish Sexton." Mr. ——— came out on the stage, dressed in a swallow-tail coat and white cravat, made a "profound bow," and sang and acted the "Parish Sexton." He was vociferously applauded by clapping of hands and stamping.

Then the manager introduced the "Rev. James K. Applebee," who took the text above quoted, and preached about an hour.

I will give you some of the salient points of the sermon in my next; also my observations among some of our own churches—First Baptist church, Dr. Evans; the Second Baptist church, Dr. Peckie, and Dr. Curtis' church. And then I will give you my observations on spiritualism, which is spreading rapidly in the West.

## Our Work, and That of the Alabama Board of State Missions.

Dear Bro. Gambrell:—

I suppose that there is nothing under the sun so interesting to the devoted child of God, as the success of Christ's gospel in the world. With those who are on the walls of Zion, this is certainly true—those who are ever watching, and praying, and fighting. These dear people are at a loss sometimes to know just what is best to do. They are like an affectionate father who is deeply concerned about the development and future welfare of his children; or like a true soldier, ever solicitous for the success of his arms; or the Statesman, for the honor of his country, ever watching, ever striving, always burdened with responsibility, or the love of his cause.

I feel that this is the spirit and feeling of many of our people at the present time, at least, so far as our State is concerned. Like an army just out of battle in which it has met with loss, and feeling a desire to recuperate and make a more successful attack upon the enemy, so do many of our people feel. Our losses—the thinning of our ranks—the falling of some of our noblest heroes, has doubtless produced a spirit within that is saying to us: We must rally our forces; we must make a more determined and powerful attack upon the Black Prince of the world, than we have ever done before. Like a noble band of soldiers, in a charge upon the enemy, when a gap in their ranks has been made, the cry is, "Close up, comrades!" "Forward," "forward," and not until the cry, "They fly!" is heard all along the line does that noble and brave band feel satisfied. Especially is this so, if they continue to see their Captain waving his sword, and thus encouraging them onward to victory. With us it is very much so. We do not, ought not, to feel discouraged, for

"Our Captain leads us on  
He beckons from the skies."

But we are so situated in this world that there are times when we are at a loss to know just the best way to do. I mean those who think on these things, and are burdened. I suppose that the question with us now is, how can we most successfully arouse the soldiers of the Cross to greater determination and action in this matter? We look around and see what is to be done. We are at a loss to discover the field of labor, of toil, of battle. We also see the hosts of Israel numbered by thousands, with the means in their possession, sufficient for a siege—sufficient for a long and successful warfare. But, how can we get them aroused to the conflict, together with their means necessary, is the question. Oh! It is the question! Who will answer it? Many a noble soldier has slept on his arms until aroused by the beating of the "long-roll" sounding in his ears, calling him to battle. And from his bed of straw or earth, he has arisen to the conflict, to do valiant service for his country, his home, his family. It is evident that something is needed just now to arouse the people of God to duty. I have heard the "long-roll" sounded by one veteran in the cross—the sound came from the western part of our State. It came from one whose heart is full of love for souls, which has been seen in manifestations of self-sacrificing labors for several years past. He has sounded through the BAPTIST RECORD; but how many will hear it? Just so many as read the RECORD. He calls loudly to pastors and brethren to arise to duty in this our time of need; but how many will hear and awake to duty, is the question? Bro. Walne has made the call; and may God help us to respond.

We may learn a little from one another, sometimes. If I am a farmer and find that my neighbor is more successful in farming than I am, I am sure I could not do worse, if I should adopt his method of farming; especially so, if our farms joined fences and our lands are very much the same. This is only a hint at an answer to the question heretofore pro-

posed. It has been my privilege recently to be thrown in company with one of the Agents or Evangelists, under the appointment of the Alabama Board of State Missions, and from him, I learned something of the plan of work adopted by that Board; and more; I not only heard, but witnessed some of the practical workings of the plan. I was convinced of the correctness of a belief which I have long entertained, that of the final and sure success of such a plan. The Evangelist of whom I make mention, is Eld. P. E. Kirven, one who is well fitted for such work—one whose coming among the people was in the Spirit and power of the God of Israel, crying up, on the walls of Zion: "Awake, awake, put on thy strength, O Zion! put on thy beautiful garments, O Jerusalem! the Holy City!"

The result was the awakening of the people of God to duty—their duty to God, to themselves, to the rising generation, to the Sabbath school, to the world. This, then, is what was needed there, and is just what is needed almost all over our State.

The Alabama Board, I was informed, has a Corresponding Secretary, and about seven Evangelists as they call them—the term is less ofensive than Agents) under appointment, whose duty it is to occupy the State, which is divided into sections. Each Evangelist has his sphere of labor with instructions to visit the churches; labor to get the people of God fully aroused to duty; visit as much destitution, where there are no churches, as possible, and thus occupy every nook and corner in the State. This is their aim. It is not worth while to say that such a plan is bound to succeed in the end. And I opine that we will never be on the right track, until we succeed in setting on foot a plan similar to that. Time will tell. But we have it not, and it behooves us all to do the best we can with the present system of things, just like Bro. Parish said his lady friend did, when "she did the best she could under all the circumstances." Yours, in Christian love,

O. D. BOWEN.  
SHERBURN, NOV. 12, 1878.

## MISSIONS.

### Russia.

[Mr. Kargel, Missionary under appointment of the American Missionary Union to labor in Russia and Germany thus writes from St. Petersburg, Russia, of meeting several noblemen of the Baptist faith. It is a joy to Christians to know that the leaven of truth is working among all classes in the great Empire of the North. We quote from the Missionary Magazine.—Ed.]

While intending to visit a sister in the faith, I met the Russian colporter, W——, who came to invite me to attend the meeting at Count K's in the evening. I promised to do so. In the court I saw some people who were evidently going up to the meeting, when a young man offered to show us the way. I asked him whether he loved the Lord Jesus. With joy beaming in his countenance, he said he did, and that he had come to know the Lord within a year and a half. With praises overflowing his lips, he expressed his joy that the word of the Lord had come to Petersburg; and in his own Russian language he told me that he had been in our meetings as well, but as he did not understand German, he had not been able to make out the subject of discourse; however, he had felt in his heart that the same Spirit that was reigning in his soul was dwelling amongst us also. Soon several more of these Russian believers assembled.

The first question addressed to me was whether I was a believer in Jesus; and when I had responded in the affirmative they shook hands with me very warmly, and rejoiced. When about twenty had met, we were called to another room. Here the count was sitting, waiting for us. When each had found a seat, he rose, and delivered a very hearty prayer for blessing and divine light. To listen to a prayer in another language, and from a man in an elevated position, made a deep impression upon me. After he prayed he read a part of Matt. vi., expounded the first verses, and then took for his subject "Our Father." Sentence by sentence he expounded the Lord's Prayer in a very simple and clear manner, which went to every one's heart.

Recurring frequently to the redemption by Christ Jesus, he illustrated the subject by a short episode from his own life: while crossing the Fontanka, a branch of the river Neva, on a winter day, he had gone to a short distance when the ice broke, and he sank. He struggled long toward this side and the other in order to get out, but it was impossible; and although he called for help, none came, till at last a cabman observed him, and threw a rope to him, and pulled him out. Of this he made the following application: "I fell into the water because I

had not stuck to the path that led over the ice, but had chosen not a path of my own; and on this there was a hole in the ice, and I was on a wrong track, and it is no wonder that we perish if we persist in following it. I further learned by experience that, struggle as I might, I could not help myself, but that another must do it. So Christ must help us. But I had only to seize the rope thrown out to me, and this brought me into connection with him who saved my life—an illustration of faith. I was glad when I had once more firm ground under my feet, and I knew and felt it. So the saved sinner is conscious of what he has experienced. The first desire I then felt was to be grateful to my deliverer; and is not this the feeling, also, of every saved sinner?

After he had spoken for some time in this way, an episode occurred, a laborer or servant suddenly interrupted him in his speech, asking, "Your excellency, how is it that students say to-day that there is no God, and writing big books about it?" Kindly the count entered into conversation with the inquirer, and showed him that Anti-christ is present already, and that this is not to be wondered at. We ought all the more to intercede with these people, and pray for them; and, above all, to show them our faith; even if they did not believe, they might yet see our zeal and love and hold the power of faith. After some more words with the querist, he returned to the exposition of the Lord's prayer.

The whole lasted about an hour. He then once more prayed, and distributed some Russian tracts among the hearers. I was then introduced to him. With a cordiality and love worthy of the best Christian, he welcomed me, and we were glad to make each other's acquaintance. My heart was full of praise that the Lord is gathering his own, even among these people. When most had left, we sat and told each other what we had experienced. He then promised to visit our meeting on Tuesday. It was indeed a day of blessing for me; and I besought the Lord that he would bless this work, and give me much of the power, humility and heartiness, exhibited by this gentleman.

In the course of a day I received a letter from Count K., enclosing an invitation from Prince P. to attend a prayer-meeting in company with other children of God, in which the Lord is to be implored to subdue the war-spirit which threatens to break out among the nations, and to preserve to us the blessings of peace as well as to extend His kingdom. As I had longed much to become acquainted with these Russian children of God, I asked Bro. T. to conduct the missionary meeting, and went to the prince's in company with Bro. P., who was also invited. When we arrived, we found a large assembly assembled already, among them Count Zarembya, a kind Christian man with whom I had become acquainted about a year before. Soon more came, Lord R., Prince P., and others, so at last the hall was filled with ladies and gentlemen. But there were also some very simple Russian people among them. When all came Prince P., the master of the house, stepped forward, detailed the object of the meeting, and announced that every one might pray, and this in Russian as well as the German, English, and French languages.

First the Germans came forward, and four of them prayed. Then the Russians followed. Between them there were also prayers in English and French. The most impressive prayers were the Russian, which were delivered in some instances by very simple country people. They thanked the Lord that He had opened their eyes to know His ardent love, and prayed that He would send His light to many more of their brethren who were still wandering in darkness. They spoke with such a heartiness, that one felt it came from the abundance of the heart, and that one could say a joyful Amen. Above all, the prayer by Prince P., himself, was very humbling to me, as it was so childlike. He expressed the feeling of his spiritual poverty, and his ardent desire to become a useful member in Christ's body.

The prayer-meeting lasted for about an hour, and a half, and all exchanged greetings. Count K. introduced me immediately to a Madame von P. "How glad I am," she said, "to have at last an opportunity to see you! I have heard of you long ago, and yet it was always impossible to meet with you." When I asked in what way I had become known to her, she said that here and there in the city she found traces of my labor, and that I was aiming at the precious object of winning souls to Christ. She narrated that she had been in one of the hospitals in order to read to the sick from the New Testament, and to pray with them; and that there that a sick woman called her to her bedside, and inquired after me. I was ill at the time, and Madame von P. was able to tell the sick woman that I was getting better.

The count then introduced me to Princess G. She too, was delighted. "Now at length we are permitted to see you. How often I have had the intention to come to your meetings! But it was impossible." She explained that her own week day meeting conducted by herself (probably for females) coincided with ours; and that on Sundays she had no time, as then she was so much occupied looking up people who were in need of Bibles. I exchanged some remarks with Prince P. also, as well as with Dr. Badeker, a lay-evangelist from Germany, who is very diligent in the work of the Lord. Much strengthened and encouraged, I went home with Bro. P.







# THE BAPTIST RECORD.

**D. T. HOBBS,**  
PUBLISHER AND ADVERTISING AGENT.  
**CLINTON, MISS.**  
THURSDAY, NOVEMBER 21, 1878.

**NOTICE TO ADVERTISERS.**  
The price and terms for all advertisements hereafter inserted in this Record will be arranged by contract with the Publisher, to whom all such business should be addressed.  
The Record has a large and increasing circulation throughout the States of Mississippi and Louisiana, and is one of the best advertising mediums in the South-west.  
Marriage and death notices are limited to one hundred words; for all over this number, two cents per word, and additional word will be charged, which must come with the notice.

## To the Churches of the Central Association, Mississippi.

Dear Brethren:—  
As Moderator of your Association, I have thought it might not be out of place for me to address you a few lines through the Record, in reference to our Association meeting, and the importance of our work.

According to the action of the Executive Board, published in the Record some time since, the Association met at Brownsville, Saturday before the second Sabbath in this month (November). But the yellow fever, still prevailing in many places, keeping some of the churches from sending delegates, and making travel through infected towns and districts, unsafe to the delegates of other churches, we had a very small delegation—only thirteen churches represented. After the Association organized, it immediately adjourned to meet again at the same place, Brownsville, Saturday before the second Sabbath in December next.

It is very desirable that we have, at that time, a full delegation. It will be late in the year, it is true, and the weather may be cold and bad, and some may not feel inclined to go on that account. But I hope the brethren will consider the great importance of the meeting this year. Our Association is the place in which plans for carrying on our mission and educational work are decided, discussed and matured. In her meetings, engaging in, and listening to discussions on these subjects, we are more thoroughly aroused, perhaps, to their importance, than we can be in any other way. It is due mainly to the annual meetings of our Association that the spirit of mission and education is kept alive and aroused in our churches.

These meetings are, therefore, important every year. But the meeting this year will be the most important one, it seems to me, which has been held since the first after the removal of the Confederate army. The terrible pestilence, through which we have just passed, and which prevented us from holding our meeting at the regular time and place, has almost entirely prostrated our work. Added to this, the short crop and low price of cotton, to disorganize the hearts of many brethren who have heretofore worked nobly, and given liberally and generously to missions and other causes. If we fail to have a full meeting this year, I fear that our work, both missionary and educational, will suffer a serious, if not a permanent, injury. Are we willing that this should be the case? Will we even risk the loss of our work?

There is nothing in all this world so important as the work in which we are engaged—that of spreading the gospel and evangelizing the world, which we are endeavoring to accomplish through our missionary and educational work. All else is the merest vanity compared to this. Let not, then, any difference on our part, or any worldly consideration, keep us from going up to aid in helping on this all-glorious, soul-saving gospel. Nothing else so much to the interest and efficiency of this great work as a full delegation from the churches full of prayer and love to God and souls. Come, then, brethren; come one, come all, and let us have at Brownsville the very best meeting that the Central has ever held. Let us go up with hearts full of love for Christ and the souls for whom He died. Let us be willing to make sacrifices and thus introduce our blessed Lord and prove to all around that we believe in our religion. Let us give such an impetus to our work that will not cease with the occasion, but continue until every corner of our country shall be penetrated by the gospel and our afflicted people brought to the assurance of an infinitely better and happier land. Fraternally,  
Moderator Central Association.

**Ten Weeks at Blue Mountain.**  
UNIVERSITY OF MISSISSIPPI.

Dear Record:—  
I promised to write for your columns some account of my trip to the country. Before my return home, however, I found so many things to be looked after, that I am somewhat slower to look after this promise than I had expected to be. And now I ask, that for your sake and for mine, to say nothing of the reader, I may be allowed to "keep my word by degrees" and send you several shorter articles instead of a single long letter. About the 20th of August I set out with carriage and baggage wagon, to take my family from Oxford to Blue Mountain. After a rough and tumble drive of a day and a half we reached the other end of the line, safe in life and limb. Finding the condition of Bro. Lowrey's family was such that it was not prudent to send him for him to entertain us, we secured quarters with Bro. Lewis Ball, who in some of his ways is so much the editor of the Record that a night after they are akin, without being directly informed of it.

Bro. Ball's large and commodious residence, erected with the aid of the entertainment of young ladies ending the college, stands on a hill, making no exception of those devoted to the sacred purposes of learning. Far down below spin and "half-an-angle" to the nestling in a sort of nook in the

mountain and almost within hearing of the waters that break into streams from its base, are the premises and appurtenances familiarly known as Blue Mountain Female College. Down there, too, dwells the genius of the place—and "the place," as I better understood afterwards, has a radius of very, very many miles, to the northeast and west of the college. Rising from the midst of "the forest primeval," are some dozen cypress built by gentlemen who were drawn thither by educational considerations. But these are all located upon the lines of what are to be streets when the demands of human progress shall require the destruction of God's handiwork and forest trees pass into firewood. Business houses, also, are there, three stores, a tannery, blacksmith-shop and, not far off, a mill. Three doctors and five preachers within a radius of half a mile, were convenient *pro re nata*. Altogether there is an angelic something about the place that seemed to say, "Blue Mountain is a good point to spend one's vacation at."

I would like to tell you much of all I saw and heard, and something of what I did and said out there, during our stay of three weeks, which grew slowly into ten. And if things had gone as I had hoped, our pleasant surroundings and lofty location might have inspired me to try an elevated strain. But alas! we were not high enough not to hear the death-wails that trembled over the wires, telling of the woe that washed the land, the stilling of brave hearts and the burdens of sorrow that lay upon the living. And my soul was not selfish enough to be satisfied that my own dear household were probably safe from the destroyer, while my countrymen, my friends, my pupils, my brethren in Christ and his ministry, were sick or dying of cold. Cold and dead, like the cold dead earth, that without a groan closes over the corpse, and the heart that, at the end of a breath of agony, gives away a death-rattle containing many names like those of Haldick and the five Halls and four Grays, Wilson and the four Walters, Fox Moore and the three Falconers. Dull and heavy must be the ear that cannot yet hear the despairing moan of the widow, or another's sob of despair as she sinks to sleep in a stranger's bed. Oh, those days, who could bear them as they passed? Who, without a shudder, can think now of them as they passed? So slowly laboring along like great burden trains heavily laden with the coffin of our precious dead. Sometimes I felt that I could not stand it any longer; that it was dastardly in me to stay from the sick for the sake of my own safety; sometimes an impulse would come upon me to leave all to God and go to the dying. I might combat one poor soul at least, and that would be something.

And so, the weeks that we had hoped would be bright, were overcast by the shadow that rested upon the land. But it is a blessed thing that one can't sit all the time nursing his griefs; that some hand, rude or gentle will pull him off and push him into activity. We were pulled both ways—rude, when those of our children took the whooping cough and became a subject of constant concern and attention; gently, when Bro. Lowrey presented to me the outline of a summer-campaign which, in the exercise of his generalship, I reached Blue Mountain before I reached the place. The plan included the Jackson Association, an Educational Plenary, the Chickasaw Association, Literary addresses at the opening of the College, the Tippah and Tishomingo associations, with whatever lesser engagements we might be able to find. Brethren, please look through that pile of old pamphlets on your shelf, and see if you cannot find some of the above numbers. This may put you to a little trouble, but I will do my best to pay you for your trouble in the sketches I propose to write. Please write, and this help the cause of truth, and oblige  
Yours truly,  
W. S. WENN.

## CONVENTION MINUTES.

I am anxious to complete my file of the Minutes of our Baptist State Convention. The minutes of the first fourteen sessions are missing; also the minutes of the following sessions, viz: 16, 24, 25 and 26. If I had these missing numbers I would try to make them useful to the denomination. I would like to publish in the Record some brief sketches of our history. To do this I need a full file of the minutes of the Convention. Who will send them to me? Brethren, please look through that pile of old pamphlets on your shelf, and see if you cannot find some of the above numbers. This may put you to a little trouble, but I will do my best to pay you for your trouble in the sketches I propose to write. Please write, and this help the cause of truth, and oblige  
Yours truly,  
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## BUSINESS AND SECULAR.

### Local Items.

Weather delightful.  
Nobody sick in town.  
Mr. Fletcher has moved back to Clinton.  
Our merchants are receiving new goods all day long.  
Mr. Foxton makes boots and shoes for Clinton and for many other towns round about. Give him your patronage.  
Mrs. Cabanis, Mrs. Archer, Miss Dora Rice and Miss Lucy Banks have returned from their visit to Virginia.

The College opened with a fair attendance, all things considered. We go to press too early to state any particulars.  
See notice in to-day's paper to land buyers. The place offered for sale is a valuable one, and much to be desired by those having children to educate.  
Bro. Magee, of Brookhaven, came up to bring two boys to the College. He reports affairs in his section in a very prosperous condition. Crops are excellent and people are managing well. Many are paying not only debts of the past year, but old accounts.  
Fall Opening.  
Messrs. E. R. Stedman & Co. have returned from their hiberna from Yellow Jack, and are now opening up at the Blue Marble Store, State street, Jackson, Miss., one of the best and largest stocks of Dry Goods ever brought to the Capital. They are clever, accommodating and thorough-going gentlemen, and we congratulate them upon their flattering reputation, hoping they will always meet that hearty encouragement to which their merits so well entitle them.

an excellent spiritual condition. It has had seven accessions this year; four by experience, and three by letters. There is but little material on the island out of the church. It has a weekly prayer meeting which, I am told, is well attended.  
I am glad to see that you will probably be at our Association. Yes, I can find plenty for you to do, as long as you can stay on our "side of the river." Don't engage your services to any other. I have the first claim. Come over, and may God bless you in the glorious work in which you are engaged. If you can influence other Mississippi brethren to come, bring them along.  
L. C. KELLS.

## Good-Natured Editing.

"Good-natured editing," says some wise man, "spoils half the papers in the United States." "Yes, verily," says the Presbyterian. "Will you please publish the poetry I send," says one, "it is my first effort," and some crude lines go in to encourage budding genius. Our church is in great peril, says another, "will you publish our appeal?" and a long dolorous plea is inserted. "My father took your paper for twenty years," writes another; "I think you ought to publish the resolutions, passed by the Big Brake church when he died," and in goes resolutions, of no interest to a majority of readers. I am particularly anxious that the views I present go before the church this week, and out go a covey of small, pithy contributions to make room for three columns from a ponderous D. D. "There is immediate necessity for the exposure of one who is a bitter enemy to the truth," writes another, as he sends an attack upon an antagonist which will fill an entire page. "I am about publishing a book, identifying the Great Image of brass, iron, and clay, and I would be obliged to you to publish the advance sheets of chapter V, which I enclose to you." "Why don't you publish in full, R.'s great speech in the General Assembly?" It would increase your circulation largely. "It will you publish the sermon I transmit to you, I will take eight extra copies." "The church must be aroused on the subject of Foreign Missions," says a pastor, as he forwards the half of his last Sabbath's sermon. And the ladies—bless their sweet smiles and their sweet voices—the good-natured editor surrenders to them at once, and they go away nappy, utterly unconscious that they have helped to spoil the paper.

To all these evil results from "good-natured editing," we may add some others, which may be credited to "ill-natured editing," such as the disputes, controversies, criminations, sectarian strife, and digs, and sneers, which defile the religious papers of the day, and it will perhaps be a matter of wonder that the other half of the papers in the country are not "good-naturedly edited." We may add, too, the following: "Do they think they need praying for? Do they think they do not consider them past praying for. Brethren, pray for us."—*The Christian.*

The Southern Reville, Port Gibson, has resumed publication. It has these resolute words, and coming from a pestilence-stricken place, they are weighty: "In this connection, we deem it proper to commend Gov. Stone in another matter—we mean his disregard of the spasmodic and muddled appeals to him to take hold of the public treasury, and scatter it to meet an emergency—the pestilence."

The complexion of the National House of Representatives, as shown by the latest dispatches, stands thus: Democrats.....143  
Republicans.....137  
Doubtful.....5  
Of the Greenbackers above enumerated, four are of Democratic proclivities and four of Republican leanings. Of the five doubtful, the Republicans are confident of three. California has yet to elect, and of the four members to which she is entitled, three are claimed by the Republicans.

The non-Mormon women of Utah have issued an appeal addressed to Mrs. R. B. Hayes and the women of the United States, in which they represent that polygamy is rapidly increasing in the Territory, the Mormons are extending their settlements in other Territories, and calling upon the Christian women of the country to join them in urging Congress to repressive measures, and in arousing public sentiment against an abomination which peculiarly oppresses and stigmatizes women.

Hollins Institute, Botetourt Springs, Va.  
This Institute, now in its Thirty-sixth Session, is fully equipped for the accommodation, supervision and education of girls and young ladies. Pupils are received for a single session, or a term of years, including vacations, the Institute assuming entire guardianship of the latter class for the period of their connection with it. Pupils entering to remain several sessions will be admitted at any time; those proper to continue a single session should be present at the opening of a Term—15th of September, or 4th of February. Apply to Chas. L. Cooke, A. M., Superintendent.

Over one hundred boarders now present; about twenty more might be accommodated.  
nov21-40

## Cheapest Bibles Ever Sold.

"See in another column an advertisement of Illustrated Family Bibles at astonishingly low prices. The American Family Bible Publishing Company, Cincinnati, Ohio, is fully able to do what they offer, and understand that every one who has bought a Bible of them is more than pleased; their Bibles are self-explaining, and the amount of extra matter they bind with the Bible, would cost more than they ask for the Bibles. The firm is first-class and the Bibles can be returned if purchasers are not satisfied."

"I have used Dr. Simmons' Liver Regulator in my family for years, and pronounce it one of the most satisfactory medicines I have used. If they want to see me, I will be glad to see them, and I recommend it to all my friends, if they want to secure health, to always keep it on hand."  
—R. L. Mott, Columbus, Ga.

"Darling, Listen to my Story," is the title of a very pretty song published by Ludden & Bates, Savannah, Ga. The melody is pleasing, the words almost too penitential to sound genuinely masculine. Send thirty-five cents to the publishers and see if you are not pleased with the song.

Mr. F. R. Haddon, dealer in Millinery and Fancy Goods, New Orleans, has a new card in another column. Remember him when you wish anything in his line. He is a reliable dealer and is sure to give satisfaction.

We are indebted to F. W. Helmick, of Cincinnati, O., for a copy of "Golden Shore," a new book for Sunday-schools. Price, thirty cents per copy. The book contains many beautiful tunes.

## GENERAL NEWS.

Gold has fallen to 100.18.  
Geo. P. Hornum no longer edits the Tappan Journal.

Mount Vesuvius, whose recent violence was declining, has recommenced burning with increased activity.

\$25,000 reward has been offered for the recovery of the body of A. T. Stewart, and the conviction of the robbers.

The New York State prison at Auburn holds twenty-seven clergymen, forty-two lawyers and thirteen doctors.—*Clarion.*

The yellow fever has started all the poets, and the newspapers are abounding in pestilential poetry.—*Southern Reville.*

The Watchman, Boston, says the result of the late election was favorable to the Republicans in the North and the Democrats in the South.

There was a riot election day at Colodonia, a few miles below Shreveport, on Red river. Ten or twelve negroes were killed and three or four whites wounded.

Gov. Hampton, of South Carolina, went deer hunting on a young mule, and was brought back with his leg broken in two places. A man who makes a good governor ought to know better than to ride a young mule a deer-hunting.

The process by which South Carolina, a State giving a Republican majority a few years ago, now returns sixty thousand Democratic majority, seems to demand explanation from her. Hampton and his friends.—*Boston Watchman.* Here is the explanation. The negroes have lost all faith in carpet-baggers.

The elections for members of the Canton of Geneva, has resulted in favor of the Democratic party. This ensures the return of the disposed Catholic priests of the religious war, and eventually church and state, but does not ensure the return of Bishop McMillan, as he was exported by the Swiss Federal Government.

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—R. L. Mott, Columbus, Ga.

Low prices and good goods. That's the motto of E. R. Stedman & Co.

If you wish one of the best Sewing Machines made, at a greatly reduced price, write to me, I will sell at a large discount from factory prices.

J. B. GANRELL.

That good friend of E. R. Stedman & Co., are making a drive on all goods not intended for cold weather. They will sell them.

WHITWORTH FEMALE COLLEGE, Brookhaven, Miss.—School charges reduced to \$130 to June 25th, 1879.

## Remember This.

"Cuban Chili Tonic, the great West India Fever and Ague Remedy, cures chills and fevers every time. It cures when quinine and physicians' prescriptions fail to cure. Thousands of bottles have been given away, and not a single failure. It cures chills and fevers quicker than any thing else on earth, and the cure is complete and permanent. It cures liver complaint and biliousness. It gives health to the poor, pale, sick sufferer. It gives an appetite and purifies the blood. It is the finest and best family medicine in the world. It should be in every family in this town and county, because it saves sickness and gives health. There is no earthly reason why you should suffer from chills and fevers. When Cuban Chili Tonic, the great West India Fever and Ague Remedy will cure you. Get a bottle from Rice, Todd, & Co., and try it." P-13-100

A new Singer Sewing Machine can be bought cheap on application to this office.

Referring to the New Louisiana Remedy for coughs, colds, catarrh, etc., Col. D. Dennett, of the N. O. Picayune, says: "Have never used any medicine for such complaints that can at all compare with it." ap11-6m

All persons desiring to purchase pianos or organs, should correspond with Chas. S. Hoff, Baltimore, Md. He is a long established and reliable dealer, and any class of instrument can be bought of him at reasonable rates.

F. R. HARDON,  
—DEALER IN—  
MILLINERY AND FANCY  
GOODS,  
Nos. 27 and 29 Chartres St.,  
NEAR CUSTOMHOUSE,  
NEW ORLEANS.

LIVER DISEASE and Indigestion cured by Dr. J. C. Simmons' Liver Regulator. It is a great remedy that has been discovered by the late Dr. J. C. Simmons, of Columbus, Ga., and is a simple, vegetable compound, and being a simple vegetable compound, can do no injury in any quantity it may be taken. It is harmless in every way; it has been used for forty years, and hundreds from all parts of the country will vouch for its efficacy. It is regulated in its action in health as well as in disease. Indigestion, or loss of action in the liver causes Headache, Constipation, Jaundice, Pain in the back, and a host of other symptoms. Simmons' Liver Regulator is the best remedy that has ever been discovered for the cure of liver disease. It acts mildly, effectively, and being a simple vegetable compound, can do no injury in any quantity it may be taken. It is harmless in every way; it has been used for forty years, and hundreds from all parts of the country will vouch for its efficacy. 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